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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Jenkin Lloyd Jones, Editor 1880-1918

THOU MOTHER WITH THY EQUAL BROOD.

As a strong bird on pinions free,
Joyous, the amplest spaces heavenward cleaving,
Such be the thought I'd think of thee, America.

. . . . . .

Sail, sail thy best, ship of Democracy,
Of value is thy freight, 'tis not the Present only,
The past is also stored in thee,
Thou holdest not the venture of thyself alone, not of the Western continent alone,
Earth's résumé entire floats on thy keel, O ship, is steadied by thy spars,
With thee Time voyages in trust, the antecedent nations sink or swim with thee,
With all their ancient struggles, martyrs, heroes, epics, wars, thou bear'st the other continents,
Theirs, theirs as much as thine, the destination-port triumphant;
Steer then with good strong hand and wary eye, O Helmsman, thou carriest great companions,
Venerable, priestly Asia sails this day with thee,
And royal feudal Europe sails with thee.

. . . . . .

Land tolerating all, accepting all, not for the good alone, all good for thee,
Land in the realms of God to be a realm unto thyself,
Under the rule of God to be a rule unto thyself,
Lo, where arise three peerless stars,
To be thy natal stars, my country, Ensemble, Evolution, Freedom,
Set in the sky of Law.

. . . . . .

Thou mental, moral orb—thou New, indeed new, Spiritual World!
The present holds thee not—for such vast growth as thine,
For such unparallel'd flight as thine, such brood as thine,
The FUTURE only holds thee and can hold thee.

—*Walt Whitman.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXIII. THURSDAY, JULY 3, 1919 NUMBER 18

A NATION'S PRAYER.

God of the free,
May truth exalted be,
May justice dwell with men,
Love come to earth again;
So shall the rule of might
Yield to the reign of right,
Which shall not fail.

God of the brave,
May our flag no more wave
Over the bones of men;
May War now seek its den,
May love's fair banner, white
As Thine own perfect light,
At last prevail.

God of the true,
May our red, white, and blue
Merge with all flags of earth,
That there may come to birth
One nation, led of Thee;
Let this its glad song be,
"God reigns! All hail!"

—*Thomas Curtis Clark.*

If the labor unrest of the world is threatening, what shall we say of the spirit in which it is being met by those who sit in the seats of economical and political power? There seemed to be a time, shortly after the signing of the armistice, when men on both sides of the labor field were being moved by motives of mutual consideration and forbearance. But this time has long since ended. The most alarming feature of the present world situation, perhaps, is what seems to be the growing determination of the capitalistic forces to refuse to deal with labor, and to use force in the protection of what they regard as their rights. Everywhere we hear stories of the mobilization of police and militia regiments, of securing tanks and machine guns, of arbitrary arrests, prosecutions and imprisonments. Such a policy certainly can accomplish no good, and in the end must reveal itself to be utter madness. The violence of mobs and bomb throwers is universally denounced, and cannot be regarded with too much condemnation; but equally bad are those more or less hidden forms of violence to which the dominant forces of society are again and again tempted to resort. Violence is always and everywhere wrong, whether used by the employer or employee. It is gratifying to note that a fortnight ago ten of the leading clergymen of New York, no one of whom can be described as a radical, united in a joint appeal to the public for patience and self-control in the handling of the social difficulties now confronting this country. These clergymen condemned violence when used by the law as well as when used by the outlaw; and reminded all good citizens that America has better ways of protecting its social structure and advancing its national interests, than those provided by the bayonet or the barricade. This is wise and brave counsel in an hour of trial. May it be heeded, that the highways of orderly progress, to ends of freedom and justice, may not be turned into the waste of the battlefield of hate. J. H. H.

The most tremendous phenomenon which the modern world has known, with the single exception of the Great War, is the unrest of peoples which is now sweeping all mankind. In Canada, the Argentine Republic, France, England, South Africa, Italy are strikes of amazing proportions and startling revolutionary character. Here in the United States, the strikes now transpiring are so numerous that the newspapers do not even attempt to report them; only the more important and threatening of the disturbances receive any attention from the public press these days. Not only is the present moment a time of unprecedented upheaval, but the future is black with portent. The factors involved in this world-wide unrest are numerous. Obvious enough is the reaction from the terrific nervous tension under which mankind labored without relief during the four indescribable years of the Great War. Equally obvious are the suffering and loss which were endured during this period by the people of the belligerent and neutral countries alike. Deeper still is the growing consciousness of men everywhere that the War has been fought in vain, and that mankind has been deliberately betrayed at the Paris Peace Conference. Resentment at the terms of peace is almost certain to grow into a great tidal wave of grief and wrath; the political fate of the men who sat at Versailles is not pleasant to contemplate. At bottom, however, is the consciousness of all men everywhere that the age which produced the War has gone forever, and that we are on the eve of such a political, economic and social reconstruction as the world has never known. The laboring masses of mankind—the "hewers of wood and drawers of water"—are resolved to have their share in the stupendous task of reconstruction, and to take their due place of responsibility and power in the rebuilt world. Such an analysis as this, superficial as it is, will at least serve to show the complexity of the situation and the almost indescribable seriousness of its working out. Now, if ever, is the time for patience, understanding of one's fellows, tolerance, good will. And yet was there ever a time when these qualities seemed to be so rare! J. H. H.

The recent amazing story of the Prohibition amendment to the Constitution is now being duplicated in the case of the Woman Suffrage amendment. The states are figuratively tumbling over one another in their eagerness to be among the first to ratify. Not only is the speed of ratification remarkable, but also the unanimity of sentiment. In the senates and assemblies of the first six states to give their endorsement to the proposed amendment, only fifteen negative votes in all were cast. In New York state, one of whose senators was conspicuous in every effort to defeat the measure in Washington, ratification was unanimous in both houses of the legislature. Thus does America accomplish her reforms! Through a long period of years, opposition to some fundamental change is determined, bitter, overwhelming. The advocates of progress are denounced as enemies of society, are banished from the company of the respectable, and for a generation or more seem to accomplish nothing. Then there comes a change in the tide, local victories are registered here and there. At last the struggle comes to a decisive issue, with the battle-line swaying back and forth as though the opposing forces were equally divided. After a series of defeats, the longed-for triumph is achieved. And then, lo and behold, the opposition disappears as though it had never been. Prohibition was achieved with a rapidity which startled the country and the world. Woman suffrage is now apparently to travel at the same break-neck speed to the same goal. In a few months, all women will be voting everywhere, and we shall be marveling over those ancient and curious days when only men were thought fit to exercise the right of franchise. J. H. H.

The work of Americanization, now being so widely advocated, is to be heartily endorsed, especially if it may be made to begin with Americans. We suggest that Americanization classes be started at once in the South, especially in those cities and towns which entertain their inhabitants every now and then with festive lynching parties. Then let work be thoroughly organized among members of the National Security League, the American Defense Society and other patriotic groups, with the Declaration of Independence, the United States Constitution, and the writings of Jefferson, Madison and Franklin as elementary text books. Next, let the offices of our great newspapers be invaded, and every editor be "suspended" until he has qualified for a degree in Americanization. Clergymen are probably hopeless cases, but a course in Americanization should henceforth be required in every theological school in the land. (To this might be added, if possible, a course in the fundamentals of Christianity!) Washington should by no means be neglected, as Americanization classes for senators, judges and Mr. Burleson, are a crying necessity. This work is indeed imperative. "Americanization for Americans" may well be lifted as one of the great slogans of the hour. J. H. H.

In the days when the issue of preparedness was being debated throughout the country, horrible pictures were drawn of the peril in which America stood from German attack. Stories were published in our magazines, reels were unrolled in our moving-picture houses, fiery orations were delivered from platform and pulpit, all in depiction of the imminence of invasion from abroad. The German fleet was to cross the Atlantic and bombard our coast cities. The German army was to be transported and successfully landed on our shores. Serious estimates were made of the speed with which this maneuver could be accomplished. Thus the U. S. War College soberly announced that Germany could land in this country 387,000 men, with guns and all equipment, in sixteen days, and 440,000 more men in the following thirty-one days! Now comes the awakening from the nightmare. A month or more ago the British Admiralty announced that an examination of the surrendered German ships of war had revealed the interesting fact that they were built for service only in local waters—that their coal capacity was inadequate for ocean voyaging. And now comes General Peyton C. March, Chief of Staff of the United States Army, to say that all estimates of what Germany could do in the way of landing troops on our shores were wide of the mark. Nothing like what the War College stated could have been done! That our preparedness fanatics will learn anything from this experience is not to be imagined. They think only in terms of armies and navies, and will talk the language of armies and navies to the end. But that the citizens of America will listen to their arguments, or be frightened by their vain imaginings, is of course impossible. J. H. H.

The Christian Register was conspicuous among religious journals, during the War, for the vigor and intensity with which it prosecuted the conflict against Germany in its columns. It denounced with passion all independent thinking on the subject, and called for the condign punishment of those who opposed the struggle for any reason or in any way. We were among those who most regretted this policy; and for this very reason do we desire to express our appreciation of what the Editor, Mr. Dieffenbach, is now doing. He is one of the few forthright supporters of the War who seem to realize that the battle is over, and that punishment of political offenders should prop-

erly end. Noble is his comment on the case of Roger Baldwin, in the issue of the *Register* for June 12th last.

"Baldwin's case," he writes, "is a reproach to our free institutions. It smells to heaven. The restraint of those who opposed the War we approved while the terrible strife between life and death of the world was on and demanded every ounce of strength. But such business as this treatment of Baldwin, keeping him and many others like felons in cages, makes a freeman blush for his country's medieval barbarism."

J. H. H.

H. G. Wells's latest novel, "The Undying Fire," is a work of consummate daring and achievement. By a fine stroke of interpretative insight Mr. Wells has taken the Old Testament book of Job and modernized it for purposes of discussion of the Wellsian theology. The setting of the book is identical with that of the Biblical story, from the prologue in heaven to the voice "out of the whirlwind" at the end. The ancient Jewish characters have been cleverly transformed into modern Englishmen. Job, the "man in the land of Uz," is now Job Huss, a schoolmaster; Eliphaz the Temanite is Sir Eliphaz Burrows, patentee and manufacturer of Temanite building blocks; Bildad the Shuhite is Mr. William Dad, maker of the Dad and Showhite car de luxe; Zophar the Naamathite is Mr. Joseph Farr, head of the technical section of Mr. Huss's school; and Elihu the son of Barachel, the Buzite, is Dr. Elihu Barrack, physician. The content of the novel, like that of the ancient poem, is a dramatic discussion of the problem of evil, with God now represented as "the undying fire" in man's heart which enables him to wrestle triumphantly against the ills of a chaotic world indifferent to moral values. It would be a gross exaggeration to say that Mr. Wells has to any extent reproduced the stupendous grandeur of the Old Testament masterpiece. But his novel is a work of much acuteness of thought, and not seldom of moving eloquence. Best of all, it is the most convincing statement of Mr. Wells's idea of God that we have had since "Mr. Britling Sees It Through."

J. H. H.

THE DAY YOU WENT.

The day you went my world was done.
There came no comfort from the sun
Nor from the love of life that lurks
In sunlight, nor from all the works
Of faith and old philosophy,—
Till one young rose leaned down to me
And shot my brooding like a wing;
The most foolhardy, gallant thing
In all this rocking world, conceived
Of morning dew . . . and I believed
It bannered upward from the sod
The visible defense of God.

—Beatrice W. Ravenel.

CONTRIBUTED

The Rock of Moral Heroism

I am the Rock, Black midnight falls;
The terrible breakers rise like walls;
With curling lips and gleaming teeth
They plunge and tear at my bones beneath.
Year upon year they grind and beat
In storms of thunder and storms of sleet—
Grind and beat and wrestle and tear,
But the Rock they beat on is always there!
I am the Rock!

—Charlotte Perkins Gilman.

At Santa Cruz, California, I have watched the huge waves march in great battalions up to the sea cliffs and with a mighty roar fling their spray high into the air. The more yielding portions of the precipices have been worn away, making deep gashes or holes in the rocky formation, but the firmer sections stand like adamant against the savage assaults of the sea. So it is with the Christian character of many men and women. Their adherence to conviction makes them the unanswerable exponents of the religion of Christ. The following simple stories may help to interpret my meaning:

Not many years ago, in the reign of Edward VII. of England, the mayor of Doncaster was the late Joseph Firth Clark, a Friend or Quaker. During his mayoralty the celebrated Doncaster races occurred and the mayor received an invitation—a royal invitation being a command—to meet the King on the race-course immediately after the St. Leger race had been run. Clark refused the proffered dignity, replying in a strain that must have been appreciated by the broad-minded monarch whom he addressed. He wrote to Edward:

I have a profound respect and regard for the most gracious King whom I desire to honor in every way as one of his most loyal subjects. Though I have lived in Doncaster all my life I have never once attended the races, and did not therefore feel I could consistently break through the rule even for so great an honor.

This incident created a sensation at the time. Many people were scandalized because the mayor of Doncaster had declined to met the King. But the moral value proved to be very great—an open blow had been administered to a demoralizing sport.

A few years since Baron Morimura, president of one of the great banks of Japan and a commercial leader of that country, landed in America, and with his suite took apartments in one of the large hotels of San Francisco. Pressed with business cares and desiring to avoid intrusion, he commanded that if visitors wished to see him they should be told he was out. Before long a caller unexpectedly appeared in his presence. The baron was very angry. Upon investigation he ascertained that a chambermaid had disobeyed orders and had acknowledged that he was in. He called for the disobedient servant and severely reprimanded her. She flung at him the reply, "I cannot lie for any man!"

After his anger had subsided Baron Morimura began to think. He became impressed with the belief that the strength of character indicated by the chambermaid must have been based on Christianity. He said: "Nobody but a Christian would stand for not lying." He commenced to study the Bible and became a secret believer. Finally he made public confession of his faith and has been a sturdy advocate

of his Lord from that day to this. It has since been his great joy to preach Jesus all over Japan, whilst his large influence and gifts have in numerous ways been dedicated to the cause of righteousness. So much for the fearlessness of a hotel servant! So much for the possession of genuine conviction and living up to it!

The moral heroism of some men and women is as impregnable as the rocks of Santa Cruz and withstands the "curling lips and gleaming teeth" of sin and fear. This splendid heroism is what the world needs today—shall we not practice it?

San Jose, Cal. WM. C. ALLEN.

England's Lack of General Education

Five years ago I was in the British National Liberal Club in company with two leading journalists, George Herbert Perris and Robert Young. Conversation turned on the large ability and broad common-sense shown by many of the Lancashire coal diggers. My associates regarded it as a matter of which England should be proud, that these common workmen should be so wise and able, though in a sphere of life most humble and restricted.

I drew an opposite lesson from the same facts. It seemed to me that through her lack of provision for general education and vocational training England had been unjust to her men who had to make their own way in life. She had left many of her wisest men with no way of earning a living except the roughest kind of manual labor in the coal mines of the north. It seemed to me a national sin that these men, who might work with their minds as well as with their hands, should have been denied the opportunity of making the most out of life for themselves and others. England has lost much through failing to give the young men who belong to what are absurdly termed "the lower classes" the opportunities for self-help and self-extrication which the same type of people find at their hand in America. D. S. J.

Three Heroes

A FABLE

Three men stood before the throne of God, and each man had been killed in the Great War.

God turned to the first man and said, "What have you to say for yourself?"

And the first man answered, "Father, I was a soldier. I threw bombs on a hospital and destroyed hundreds of lives. But I did it for my country. I was a soldier."

And God sighed and turned to the second man, saying: "And what have you to say for yourself?"

The second man answered, "Father, I, too, was a soldier. I sank a ship filled with women and children. It was a dreadful sight. But I did it for my country. I was a soldier."

And God turned to the third man, and said: "And what is your excuse?"

And the third man answered, "Father, I have no excuse. I was not a soldier. I was a lover of peace. I made a speech. What I did was for all countries."

JAMES WALDO FAWCETT.

News from Europe

The Allies and Russia—

Lieut. Commander the Hon. J. M. Kenworthy, R. N., M. P., the victor of the sensational by-election at Central Hull, writes as follows to the *Manchester Guardian* on the policy of the Allies in Russia:

The Allied governments have committed nothing but blunders in Russia from the time of the second revolution till now. They encouraged the separatist movement in the Ukraine and sent money and French staff officers to assist the reactionary Ukrainian Government. This government promptly came to an arrangement with Germany and called in a German army to bolster up its power. The French recognized the counter-revolutionary government of Finland in spite of the excesses of the Finnish White Guards. Finland promptly entered into an alliance with Germany and offered the crown to a German prince The British Government imprisoned the Bolshevik ambassador in Brixton Gaol, and allowed a well-known London journalist to declare that he would rather make peace with Germany than with Soviet Russia. This particular declaration was reprinted in Russian and circulated all over Russia in thousands of handbills.

During the latter half of 1918 a vigorous propaganda was carried on in a portion of the English press and French press urging intervention and the restoration of "law and order" by force. Siberia was invaded by Allied troops, including Japanese, on the ridiculous plea that they were going there to fight Germany, 8,000 miles distant.

Colonel Josiah Wedgwood, M. P., was sent as British representative to the new Siberian Government; and when he repeatedly cabled urging "no intervention" he was recalled. Admiral Kemp, a very able officer, speaking fluent Russian, was sent to the White Sea. He urged "no intervention" and was recalled, not to be employed again.

Everything that could be done to alienate all Russian opinion, except the Tsarist party, was done. From being popular the English and French have become hated by the mass of the Russian people.

British, French, Serbian, and American troops were sent to prevent the ports of Kola and Archangel from being used by Germany as submarine bases. This was a proper move, but instead of confining themselves to occupying the coast these troops pushed inland, and our soldiers were openly told that an advance would be made to Petrograd to restore the Tsardom. Is it to be wondered at that all elements in Russia rallied to the Soviet Government in defence of their country?

Edward VII. and the Entente Cordiale—

M. Pichon, speaking at the Sorbonne reception in honor of Admiral Beatty, referred to the work of Edward VII in connection with the British and French agreement. M. Pichon was in those days completely overshadowed by M. Delcasse, whose intimacy with Edward VII was the cause of so much uneasiness in the chancellories of Europe. Edward VII is dead, but no one hears now of the French firebrand, Delcasse. He disappeared from public view shortly after the war began. Pichon's reference to the "Conversations" between London and Paris will no doubt cause great surprise. Speaking of Edward VIII, Pichon said:

From his very youth he manifested for France sympathies concerning which our enemies were not mistaken. When he became King he constantly occupied himself with working to bring nearer together the two Powers which had for so long been so lamentably divided. He thought, and he said, that after all misunderstanding had been eliminated, the two governments would be naturally drawn to exercise the same action in the interests of peace.

It was in these circumstances that conversations were started between representatives of the governments of London and Paris, conversations which were destined to prepare an accord of which we see today some of the incalculable effects.

China and Japan—

The following editorial from the *Manchester Guardian* puts the whole question of the Far East, and the trouble our absurdly inconsistent diplomacy may entail, in a nutshell:

After Fiume, Tsingtao. Japanese and Chinese are busy at Paris with assertions and rejoinders. Before the war the Germans had a lease of Kiaochau and the railway from Tsingtao, the port of Kiaochau, through Shantung province to Tsinanfu, the capital of Shantung. Shantung is the home of Confucius and Mencius, the most venerable and illustrious of the Chinese sages; its population is pure Chinese; the province has vast natural resources; Tsingtao is the only real port of Northern China; the Shantung Railway, together with further concessions, offers something like political and commercial predominance in the north, including Peking. The Japanese, with British help, drove the Germans out of Shantung and took their place. They had promised to restore Kiaochau to China, but in 1915 they forced China to enter into certain arrangements. The Japanese are now claiming that Kiaochau should be theirs, so that they may hand it back to China on conditions satisfactory to themselves. Those conditions are determined by the agreement of 1915 and certain subsequent agreements. In substance they would give Japan control of the Shantung Railway and its extensions, as well as of the minerals along it, and an exclusive Japanese concession embracing all the essential elements of the port of Tsingtao. Now it is plain that the Japanese claim cannot rest on the principle of nationality. It is rested, in fact, on the right of conquest, on the agreements with China, and on the secret promise of France and England to support Japan's pretensions.

The Chinese reply that the agreements they have entered into were extorted by force (a fact which is indisputable in regard to the 1915 treaty), that they are allies in the war against the Central Powers, and that as allies they are entitled to recover from Germany what Germany took from them. To this the Japanese retort that the Chinese entered the war too late; that their services were of no value; and that they delayed in taking measures against the Germans in China. Now to all these assertions the Chinese offer replies. It was the fault of Japan herself that China did not declare war on Germany in 1914, or, again, in 1915; if Japanese loans had not kept in office a gang of military adventurers China would not have been ham-strung by civil war; and the Japanese themselves were very tardy in taking action against Germans and German commerce in Japan. On the trimmings of the dispute there is not much to choose between either side, so that the Peace Conference would do well to stick to essentials. The essential is to put an end to the old struggle for spheres of influence and exclusive concessions, which has gone far to make mock of the open door and destroy the peace and integrity of China. What is wanted is a form of international co-operation which guarantees a real freedom of trade in China and emancipates China from foreign ambitions which encourage the worst elements in China to sell their country for private gain. If the old bad system is not now put an end to in Paris, and a new system inaugurated, the old will gallop onward. Already there are sinister reports of Japanese ambitions to replace Russia as the protector of Mongolia. The next world war may arise out of the Far East, as the present has arisen out of the Near East.

British Miners and Title Deeds—

The District Coal Commission which is inquiring into the condition of mining has found Mr. Robert Smillie, the President of the Miners' Federation, an awkward customer to deal with. His last strategical move has set all Britain smiling. He has had the courage and wisdom to ask the Commissioners to call the great coal-owning landlords to show their title deeds to the land. The following exchanges between the lawyers of the coal-owners, Mr. Smillie and the Chairman are instructive:

At the conclusion of the sitting Mr. Robert Smillie, President of the Miners' Federation, asked that the following gentlemen be called to give evidence: The Marquis of Bute, Lord Dunraven, the Duke of Hamilton, Lord Durham, the Duke of Northumberand, Lord Londonderry, Lord Dynevor, and a representative of the Ecclesiastical Commissioners.

The Chairman asked what information it was suggested the Commission could get from these gentlemen.

Mr. Smillie said they were only a sample of the royalty owners of the country. He would like them to attend and produce their titles to their land, the extent of the holdings of proved mineral land, the total annual output of coal, iron or other minerals on their estates, the amount per ton payable, whether it was fixed or on a sliding scale, and total income from mining royalties.

Mr. Cooper: I do not know whether it would be convenient to discuss this question here or *in camera*. I am the last person to wish to prevent the Commission getting any information. I do not think those gentlemen should be asked to produce their title deeds. Consider what that means. I know a good deal about Lord Durham and his title deeds. If he comes here he might have to bring a railway van with him. I am personally acquainted with his title deeds. I suggest that to ask for the production of the title deeds is an oppressive exercise of the powers of this section of the act, which ought not to be granted by the Commissioners.

Mr. Leslie Scott: I appear for some of these gentlemen.

The Chairman: Will you put what you have to say in writing? You must put it in writing?

Mr. Scott: I must, with great respect, very greatly deprecate that ruling. It puts counsel into a position of great difficulty.

Mr. Cooper asked Mr. Smillie to withdraw his applications in regard to title deeds.

Mr. Smillie: I will certainly not withdraw. I am anxious to know whether these people have titles. I do not think it would require a motor van to bring even Lord Durham's title.

Mr. Cooper: Tell me what it is you want, Mr. Smillie.

Mr. Smillie: I want the title conferred upon him when the land was conferred upon him.

Mr. Cooper: Would an historical memorandum do?

Mr. Justice Sankey intimated that the gentlemen named would be duly subpœnaed.

A Poetical Butcher.

The Parliamentary correspondent of the *Manchester Guardian* is responsible for the following:

London housewives grumble a great deal because they can get a great deal of beef—frozen beef, which they do not want—and hardly any mutton, which they do want. They grumble a great deal to the butchers, and indeed worry them about it. I supposed that the grievance is not confined to London. My own butcher has dropped into poetry on the subject—has, in fact, posted up his replies in verse in his shop. As he blushingly confessed to me, the poetry is of his own composition. Here are the lyrics:

Who is it tries to keep you fit?
The Butcher.
Who sells you beef, and plenty of it?
The Butcher.
Who would sooner sell you lamb,
And send back the beef to Uncle Sam?
Who'd please his clients all he can?
The Butcher.

Since mutton is the trouble, Little Bo-Peep would naturally occur to the poet. It does, and this is the result:

Little Bo-Peep,
I'd love those sheep
If only I knew where to find them.
My customers sure
Would grumble no more,
For in this shop they'd find them.

I am afraid "sure" and "more" make a "cockney rhyme," but, after all, has not Keats been accused of cockney rhymes?

Apparently pork is also scarce and in demand, as the following lines show:

Mutton is scarce, and so is veal,
And as for pork, I haven't a squeal.
But don't be sad, there's some relief—
Though mutton is scarce, I've plenty of beef.

I beg your attention to the second line. I may add, as an irrelevant detail, that while I was reading the poems a connection of mine was buying a shoulder of mutton.

THE STUDY TABLE

New Books

THE NEXT STEP IN RELIGION. Roy Wood Sellars. New York: 1918. The Macmillan Co. 16mo. pp. (v) 228. Price, $1.50.

Dr Sellars admits that he hesitated about the name for his book. He did well, and it is a pity that he did not select a different title. Why should one who feels that he is emancipated and who glories in jarring upon the sensibilities of those still enthralled (even if struggling to be free) tie himself with the threads that before bound him, even if they seem now to be of lustrous silk, instead of dull hemp? "Is it justifiable to retain the term religion when its ancient setting has been so completely discarded?" He replies in the affirmative and retains the term. The question is not truly whether it can be justified; it is rather whether it is honest, whether it is useful? It is neither, but the use of words—still with a perfectly clear meaning to the common man—in a sense totally different, is a part of the obscurantism now prevalent. The book is called "an essay towards the coming renaissance." It is conscientiously written, but it is doubtful whether the tendency is in the direction assumed and it is certain that the book would be small contribution if it were. After a present fad, the author pins himself down to set formulas in which fantastic weight is given to words and phrases, which are reiterated with the persistency of the ancient Pharisees and modern Buddhists. If the latter in Japan constantly repeats "nanue Amida Butsu" he attains salvation; so if the seeker will often enough repeat "loyalty to the values of life" he gains salvation and the next step in religion is taken. The book rings all possible variations on this theme. The word "values" is today about as threadbare as "efficiency"; but, it is here so constantly used as if to suggest that it is quite a new discovery. The author's style is pleasantly depressing; it never becomes inspiring. We may agree with most of his conclusions and admit all his facts, but his statement is of the dreariest. Near the close of his book he quotes from Huxley—"To promote the increase of natural knowledge and to forward the application of scientific methods of investigation to all the problems of life to the best of my ability, in the convicition that has grown with my growth and strengthened with my strength, that there is no alleviation for the sufferings of mankind except veracity of thought and action, and the absolute facing of the world as it is, when the garment of make-believe by which pious hands have hidden its uglier features is stripped off." *This* is real stuff. The virility and force here make an impression. In this single sentence Huxley said more than our author in a dozen pages and says it without cant or new meanings for common words. In fact, in this brief passage he says about all that Sellars really says in his entire book. However, in the course of his discussion he shows how religion began and developed, how the Hebrew religion gave rise to Christianity, and how this has been modified to meet the changing spirit of differing times.

THE BLIND. Harry Best. New York: 1919. The Macmillan Co. 16mo. pp. xxviii. 763. Price, $4.00.

Dr. Best here presents a monograph upon the blind of the same character as his "The Deaf." It is a thorough-going study of the condition of the blind in the United States and of the work being done for them. Largely statistical and purely informative, the material is so well combined and so directly presented that it becomes a book readable for all, though it is intended especially for social workers, educators, legislators and others who are brought into direct contact with the problem of dealing with the sightless. There has not before been any true "social survey" of our blind. We have it here. The point of view is that the blind are "components of the population of the state who demand classification and attention in its machinery of organization." The problems to which they give rise are thoroughly investigated and the attitude of society to the blind, the duties owed to them, the extent, form, adequacy and correctness of the treatment accorded to them, are all examined. The field of inquiry is limited to the United States. The author shows the problems of the blind to be serious both in kind and cost; they have not been fully grasped and are still incompletely solved; some lessons have been learned and some progress has been made. A large proportion of the blindness might have been prevented and perhaps proper regulations will in time almost lead to disappearance of its occurrence. To the blind, education should of course be given; though seriously handicapped and unable to compete in the open with the seeing, they should be trained so as to aid them towards self-support; indiscriminate charity doled out to the blind is harmful, but a system of indemnification—to some degree by the state—may perhaps be desired which will adequately assure to the unfortunate a relative security and render them as much of happiness and usefulness in life as their misfortune will permit.

FREDERICK STARR.

THE EXILE.

I've laid aside Earth's broken toys—
Ambitions, hopes and fears;
The things I could and did not do,
And Disappointment's tears.

I find my joy in simple things
God left outdoors for me;
The mountains, filled with secrets old;
The prairie, like the sea;

The music of the mountain stream;
The quiet of the hills;
The winds that blow across the world;
The touch of Christ that thrills.

And here, high up, close to the stars,
The world seems far away;
I do not dream of it by night,
Nor think of it by day.

I do not know if this be Age,
Or whether life is spent;
But, by a mighty peace within,
I know I've found Content.

—Louise Paley.

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IX. The Tower of Babel

Behold they are one people and they have all one language and now nothing will be withholden from them, which they purpose to do.—Gen. II :6.

The simplest and perhaps the silliest of Old Testament myths is found tucked away in Genesis, seemingly unrelated to the rest of the Bible. It tells of a tribe journeying East to a plain in the land of Shinar and the "whole earth was of one language." They propose to build a tower whose top may reach unto Heaven. The Lord comes down to see their city and tower and observed in the words of the text:

> Behold, they are one people, and they have all one language; and now nothing will be withholden from them, which they purpose to do.
>
> Go to, let us go down, and there confound their language, that they may not understand one another's speech.

The story as we have it here was written down probably somewhere in the eighth century B.C. It is the Hebrew method of accounting for the diversity of speech, the word "Babel" being identified with the Hebrew equivalent of our word "babble" which may well suggest a confusion of tongues. But the Babylonian scholar has a different interpretation. To him "Babel" becomes the "house or gate of Bel" the deity. "El" is the root word for God which runs through all the Semitic tongues, Isra-el, Samu-el, Dani-el. One of the earlier words for deity found in the Genesis story is the plural form of "El"—"Elohim."

The myth seems to have sprung out of the endeavor to account for the marvels of strange peoples talking in unknown tongues; the Hebrew attempt to account for what was even at that time an ancient ruin. All through Babylonia ruins of such towers are to be found, preserved, repaired, restored by successive generations of priests and kings. The architecture of these tower temples was as distinct and perhaps as impressive as the Gothic cathedrals of Christendom. One of the renowned in later days is at Babylon and one at Borsippa, or Birs, the Arabic corruption, which latter has been identified with the Genesis Tower of Babel.

In 1903 there was published a book that created a great deal of interest, entitled "Babel and Bible." It sprang out of two lectures delivered by Dr. Friedrich Delitzsch, professor of Assyriology in the University of Berlin. These lectures were delivered before the Oriental Society and were a popular presentation of the last word concerning the discoveries in Assyriology and their bearing upon Old Testament problems. These lectures would doubtless have suffered the fate of all such lectures had it not been for the fact that the professor was honored by the presence of his majesty, Emperor William, and the Kaiser with characteristic promptness came to the rescue of his religion, as he understood it and for which he considers himself especially responsible. Writing to the President of the Society he urged upon the lecturer "to proceed cautiously; at any rate to ventilate his thesis only in the theological books and in the circle of his colleagues. He begged that he should spare laymen, and above all the Oriental Society, from hearing of them." He further added that "we, i.e., the Oriental Society, carry on excavations and publish the results in behalf of science and history but not to confirm or attack religion hypotheses."

While excavating at the base of the mountain, Rawlinson in 1854 found on a clay cylinder covered with cuneiform characters an inscription placed there by Nebuchadnezzar. This inscription stated how Nebuchadnezzar had devoted himself to the affairs of the great gods, how Marduk had commissioned him to restore the "House of Heaven and Earth," the abode of Marduk, and how gloriously he had rebuilt and adorned Ezida with silver, gold, precious stones, bronzes, mussukkain, wood and cedar wood. It ends with a pious prayer addressed to Nebo, son, lordly messenger and majestic friend of Marduk, and prayed for health, length of days, and signed, "Nebuchadnezzar the restoring king."

The Bible story tells us that the Tower of Babel was left unfinished and according to Nebuchadnezzar's inscriptions this tower at Borsippa was never completed. Its antiquity, unfinished state, its height, its location in a suburb of Babylon are all suggested in the Bible account. Nebuchadnezzar found it a little more than a mass of ruins and it is the ruins of his restoration which we may now visit at Borsippa. He gives no similar description of any other temple which he rebuilt. The condition of the town and its great size evidently impressed him greatly and doubtless made similar impression on the rest of the world. The name of the original builder is nowhere recorded.

The mound is 138 feet high and upon its top is a large mass of brickwork. It is built in seven stories, each one constructed of bricks glazed with the color attributed to the particular planet to which it was dedicated. Rawlinson gives the following measurements:

> The first of the seven stories is 272 feet square and 26 feet high, color black, dedicated to Saturn; the second is 230 feet square and 26 feet high, color orange, dedicated to Jupiter; the third is 188 feet square and 26 feet high, color bright red, dedicated to Mars; the fourth is 146 feet square and 15 feet high, bright yellow in color, dedicated to the Sun; the fifth is 104 feet square and 15 feet high, pale yellow in color, dedicated to Venus; the sixth was 62 feet square and 15 feet high, dark blue, dedicated to Mercury; and the seventh 20 feet square and 15 feet high, color silver, dedicated to the moon. By some 'twas called the "Temple of the Seven Spheres," others called it the "Temple of the Seven Lights."

The various stages were ascended by outside stairways and at the top was a chapel or shrine containing no statue but regarded by the Babylonians as the abode of God. Lower down was another shrine in which was placed a great statue of Bel-Merodach, sitting, with a large table before it. The statue and table, throne and steps are said to have been of gold. Outside the

sanctuary were two altars, one small and made of gold whereon lambs were sacrificed, and the other larger, for full grown victims. A Babylonian description found by George Smith in 1876 gives the height as more than 300 feet above the plain.

It is probable, as stated in Genesis, that the object in building these towers was to get nearer the Deity or the divine inhabitants of the heavens in general. The Babylonians sought the abodes of the gods in the sky. Theirs was but the primitive reverence pictured in Goethe's parable of the Three Reverences. "God is in the holy chamber that caps the tower but he is more surely found in the porter's lodge at the foot of the column."

The time came when those Babylonian builders began to realize that God is not found always by looking up or even climbing up, but more frequently by looking down. It is well to climb to the high places but the most frequent helps are found at the humbler altar at the foot of the tower; the lower gate to heaven is nearer the hearth-stone. The builders of the towers of Babylon sought afar that which hung beside their castle door. It is the older story of the Holy Grail:

God of all the olden prophets,
Will thou speak to men no more?
Have I not as truly served thee
As thy chosen ones of yore?

Had I trusted in my nature,
And had faith in lowly things,
Thou thyself wouldst then have sought me,
And set free my spirit's wings.

But I looked for signs and wonders
That o'er men should give me sway;
Thirsting to be more than mortal,
I was even less than clay.

No matter what their object these mounds represent the piety of the people and show how fundamental was religion in their lives.

There is no justification in this myth for the belief that there was a time when all men talked one language. Outside of the Book itself there is no indication that man started out happily, sinless, in a garden. There never was an Eden and there never has been a Paradise as portrayed in the first chapter of Genesis, but something vastly more interesting and inspiring, started way back there in the ape and has been climbing ever since. What those dream makers dreamed of in the past is something that is coming in the future, and we are steadily and surely approaching a common and universal language. When people do speak a common language and stand together there doesn't seem to be anything that can put a limit to their power. In spite of every stumbling block, every barrier that has been raised against them, progress, knowledge and a higher, broader life do advance in fulfilment of the eternal purposes. When men try to set up their own little traditions against the ever-widening truths of God only confusion results. God is over all and must prevail.

The Genesis legend of Babel is poor history but magnificent prophecy. There never was a time when the "whole earth was of one language and of one speech" but there will be such a time. There is no common language behind us but just as surely as there is a common astronomy for all observers, and a common multiplication table for all the nations, there will be a common language for all the children of men, an international vocabulary. We are far on the way to a realization in fact of what the old Bible-makers prefigured in fable. Science, literature, art, aye, commerce and grim war itself, are encircling the globe in fraternal arms. They are teaching mankind one language that will carry our universal experiences, universal sympathies, universal needs and universal hopes. It is no more foolish to talk of a universal language than it is to talk about a universal postal system, a world telegraph, international railroads, international congresses of science, art and of religion. The penetrating eye which is today searching every corner of the globe, discovers one purpose in differing creeds, one religion in antagonistic systems, one humanity in all nations. There is a veritable Tower of Babel rising, being built by the united efforts of men to realize the common ethics that obtain everywhere.

There is today no religion but universal religion. Churches are dying all around us and church members are spiritually starving within their sleepy walls because they are trying to keep out of the common sunlight of God, which is universal, and to deny this heavenly claim of a common brotherhood which is irrepressible and irresistible.

The kingdom of God is universal; his ways are impartial, and when the order of our business will fit into his order and the law of our pleasure will be in accord with his benignity, then the Kingdom of Heaven will have come as it is ever coming, it is on the way, and when it arrives as arrive it will, "the whole earth will be of one language and of one speech and nothing will be withholden from them which they purpose to do."

QUESTIONS.

(1) Upon what facts is the mythical Bible story based?
(2) What King restored the Tower and who discovered the cylinder giving the facts?
(3) Describe the Temple of Heaven.
(4) Is there any justification for the belief that there was a time when all men spoke one language?
(5) What does the ideal of a universal language imply?

HATE.

There is a Beast whose lair is in Man's brain:
He crouches under flowers of thought and word,
In a fair country sweet with sound of brooks
And song of bird.

Who there suspects him? Do not lightnings hide
In the blue sky?—Fire in the dark of wood?
Few know that underneath Love's violets lurk
The Lust of Blood.

Yet there will come, one day, a mystic call,
Telling the burrowing Beast: "The Day! The Day!"
And he shall rise, to trample into mire
Your flowers of May

Fanged, froth-lipped, bloody, iron-shod, and swine-eyed,
He rushes from the caverns of Man's mind,
Bull-like, and cruel with fear's cruelty:
Mighty and blind.

He laps the blood of nations, treads a world
Into a shambles, poisons with his breath
The air of Life, devours the flesh of Truth:
His life is death.

Watch well your brain against the Blatant Beast:
Guard well the frontiers of your thought, and of
The country of your heart; but arm yourself
Only with—Love.

E. Merrill Root.

THE FIELD

"The World is my country, to do good is my Religion"

"SOVIET RUSSIA AS I SAW IT IN ACTION."

All Souls Church has had many beautiful and interesting Sunday morning services during the past year when different ministers, social workers and other friends of Lincoln Centre have occupied the pulpit, but none more so than that of June 22 when Mr. Wilfred Humphries, former Y. M. C. A. and Red Cross worker in Russia, told the simple story of what he had seen and experienced during a year of work and travel all over Russia and Siberia following the fall of the Kerensky government. The unusually large congregation testified to the interest of the people in reliable information on this subject. Regular attendants at All Souls have before witnessed spontaneous applause during some portion of a morning's sermon, but rarely if ever has the congregation paid a speaker the unique tribute of rising and applauding at the end of his address.

Mr. Humphries conducted the usual devotional service with moving reverence and sincerity and then told of how he had returned from Russia to his former work in charge of a settlement in Honolulu, but when he began to read the American and other newspapers and saw that three-fourths of what they were printing about Russia were lies, he felt the responsibility laid upon him by his year's stay there, and he came to this country and began to speak the truth about Russia as he had learned it during his year's work. The manifest sincerity and earnestness of the man coupled with his gentleness of spirit and pleasing manner carried conviction with his message.

He first explained the purpose of the Soviet Government, which came into power following some four months of the disorder and chaos that ensued upon the fall of the Kerensky government. Its fall was due largely to Kerensky's failure to fulfill his promises of land reforms to the peasants and industrial reforms to the workers. The Soviet Government put these reforms into action and with a definite constructive program, saved Russia, as Mr. Humphries and others who have been in Russia believe, from going over the brink into anarchy. Their work has been constructive and is rapidly re-establishing out of war's chaos not only industry and agriculture but schools, playgrounds, model homes for Russia's two million orphans, theatres, opera, and much that the beauty-loving soul of the Russian has been denied during the years of the Czar's tyranny. The orphanages, for example, are allowed to contain but twenty-five children each, who are not dressed in uniforms, and attend the regular public schools with other children, "the taint of charity being entirely removed."

Mr. Humphries spoke of the quiet and safety in Moscow and Petrograd, where he was as safe as in Chicago. He was out till long after midnight much of the time, attending meetings, going to night school to learn Russian, investigating conditions, attending the theaters and opera where he heard fine reproductions of Shakespeare, Ibsen, Shaw and Gorky, Il Trovatore, LaBoheme, etc. Maeterlinck's "Blue Bird" was so crowded during its stay that he was unable to get a ticket at any time. His work with the Red Cross of feeding and caring for 3,000 Serbian refugees, compelled him to travel widely, covering 3,000 miles of territory, and to do business in securing food and suppies with more than a hundred of the different Soviets, so that he had every opportunity to know condition as they really are. Of the Central Cabinet he said it was the most cultured in Europe if not in the world; most of its members speak from seven to ten languages; most of them have written a number of books; all are students of government and economics and sociology.

The educational system has been wonderfully developed, over 10,000 new schools being established, including common schools and universities. There is a careful correlation of study and work, each child doing a certain amount of creative and useful work each day as part of his education. The distinction between city and country is being broken down, the children from the city schools changing places with those in the country schools for a part of each year. The status of the teaching profession is not only far above that of Old Russia, but above that of most other countries, the teacher being placed in the highest paid and most honored class of workers.

Political rights, instead of being based on property or educational or sex qualifications as in other countries, are based simply on a labor qualification, so that only those vote who earn their own living by their own labor, and do not live upon the labor of others. This labor may be that of musicians, or mechanics, artists or farmers, women keeping house for their own family, teachers or authors. The idea that it must be only manual labor is false. Any one of any of the old classes may vote as soon as he begins to do useful work.

Mr. Humphries also explained the newspaper hoax regarding the so-called "nationalization of women." He was in Samara, the twin-city of Saratov, when this so-called decree appeared. Coming out of the National Hotel one morning, he saw a group of angry peasants gathered about a poster on one of the walls. While he stood there, Soviet officials appeared and tore down the placard, which claimed to be posted in the name of the Anarchist Groups of Samara and Saratov. But later in the day, these groups issued a vehement repudiation of the entire matter and later it was proved that it had been posted by a group of young monarchists seeking to discredit the soviets. The decree was reprinted by a local comic paper, comparable to *Judge* or *Puck*, as a huge joke and to make it still more ridiculous, a burlesque marriage law was printed with it. This piece of humor from a comic paper, originating as a monarchist plot, has been solemnly put forth by the press of the world as Russian law. One newspaper correspondent about to leave Russia was handed a copy of the repudiation of the decree but refused to take it, saying the story was too good a one to be spoiled.

Mr. Humphries spoke of the deep natural religiousness of the Russian temperament, and of the great wrongs done them in the past by a corrupt priesthood maintained by the Czar for the purpose, as one Czarist professor expressed it, of keeping the peasants in subjection. The disestablishment of the church was as inevitable in Russia under any new government as it was in France or in America.

Mr. Humphries deplored the sending of troops and munitions by the allied governments into Siberia to establish the Kolchak government, but said that these armies were rapidly being bolshevised by the propaganda of the Soviet Governments, the peasants enlisting in the allied or Kolchak commands for that purpose. After the Brest-Litovsk treaty,—which was forced upon the Russians, the people believing that the Germans would do as they agreed, and Lenine and Trotsky unable to do otherwise after the failure of the Allies to state the aims of the war, which the peasants demanded to know before they would go on fighting,—German officers were sent in after the 2,000,000 German prisoners. But they found them so thoroughly Bolshevised that they took only a few of the officers back to Germany and almost none of the soldiers. Lenine and Trotsky believe in posters rather than bullets, and propaganda rather than machine guns, though they have been forced to use both by the armed attacks upon them. The Allied prisoners now being taken are set free in Russia, given train- and meal-tickets and told to travel about the country and learn all they can.

The peasants, though illiterate, are by no means stupid, and some inherent, intuitive sense of justice and fair dealing and hospitality and kindness seems to be theirs. As Lincoln Steffens said: "They not only believe what they say and act on it; they believe what we say and act on that."

While assisting the Creel Bureau in printing in German the fourteen points of President Wilson, for distribution in the German lines, workers of the Soviets said: "Your Wilson is an idealist without a party to back him. When the time comes, the allied imperialists will never stand for any of those things." The Soviet Government itself was sending propaganda into the German lines, shipping 500,000 copies of two newspapers, one for the intellectual classes and one for the peasants, each morning.

Q.

A LONDON OPINION

Spoken March 23, 1919

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